Section 2 Mythological and Traditional Accounts

This review of mythological and traditional accounts for the Airport Section 3 study area are largely drawn from the AISP (Hammatt and Shideler 2011, Section 2:15-21). Additional mythological and traditional information from other recent studies appears in Appendix A.

The Airport Section 3 corridor traverses most of the width of the traditional Hawaiian land unit or *ahupua‘a* of Hālawa, in the traditional district of ‘Ewa, and the entire width of Moanalua Ahupua‘a, in the traditional district of Kona (Figure 6). Much of the east end of the Airport Section 3 corridor lies on fill lands seaward of the traditional lands of Kahauiki Ahupua‘a and Kalihi Ahupua‘a. At the extreme east end, the Airport Section 3 corridor leaves these fill lands over former shallow seas and ends in the traditional lands of Kalihi Ahupua‘a along the west bank of Kalihi Stream (see depiction at the east side of Figure 6).

2.1 Hālawa Ahupua‘a

In 1873, S. K. Kuhano wrote about ancient O‘ahu land divisions. O‘ahu was divided into six *moku* or districts: Kona, ‘Ewa, Wai‘anae, Waialua, Ko‘olauloa and Ko‘olaupoko. These *moku* were further divided into 86 *ahupua‘a*. Within ‘Ewa, there were 12 *ahupua‘a*. They were listed as Hālawa, ‘Aiea, Kalauao, Waimalu, Waiau, Waimano, Manana, Wai‘awa, Waipi‘o, Waikele, Hō‘ae‘ae, and Honouliuli (Kame‘eleihiwa 1992:330). Modern maps and land divisions still follow the ancient system and use the same land divisions, with the exception that a distinction is made between North and South Hālawa. This division in the case of Hālawa is due to a land court decision which occurred in 1888 (Bureau of Conveyances 1888, Liber 113:14,17; cited in Klieger 1995:50).

Considering its rich and varied environment of coastal and stream resources, central plains for *lo‘i*, and upland forest regions, information regarding pre-Contact and early post-Contact life in Hālawa is limited, especially for the upland sections. The majority of the early historic references speak of the fishponds at Pu‘uloa (the Hawaiian name for Pearl Harbor), the coastal resources, and excursions by early visitors to the Pearl River (known variously in Hawaiian as “Wai momi” “Awalau” and “Pu‘uloa”; see Sterling and Summers 1978:46). Most early references in the traditional literature are one-line passages that merely mention Hālawa in passing with little attention to detail. People traveled through Hālawa from ‘Ewa to Honolulu or vice versa, but most of these travels seem to have taken place inland of the Āliamanu and Salt Lake (Āliapa‘akai) craters and well inland of the current study area (Figure 7). Once the trail left the northeast margin of the East Loch of Pearl Harbor, it could have been traversed quickly across the one mile (1.6 km) width of Hālawa Ahupua‘a by a traveler heading to Kona District. Perhaps this explains the *‘ōlelo no‘eau* (Hawaiian proverb) *‘Ike ‘ole ‘ia aku Hālawa lā; Āina i ka mole o ‘Ewa lā*. (Hālawa is not to be seen; ‘tis a land at the end of ‘Ewa; Fornander 1917:606). This may be a reference to the location of Hālawa on the fringes of ‘Ewa District in relation to Waipi‘o in central ‘Ewa, which was the center of politics during pre-Contact times.

A fourteenth century account speaks of the reign of Mā‘ili-kūkahi, an *ali‘i kapu* (sacred chief) who was born at Kūkaniloko in Wahiawā around the fourteenth century A.D. (Pukui et al. 1974:113). After consenting to become *mō‘ī* (king) at the age of 29, Mā‘ili-kūkahi was taken by the chiefs to live at Waikīkī. The story tells us that he was probably one of the first chiefs to live

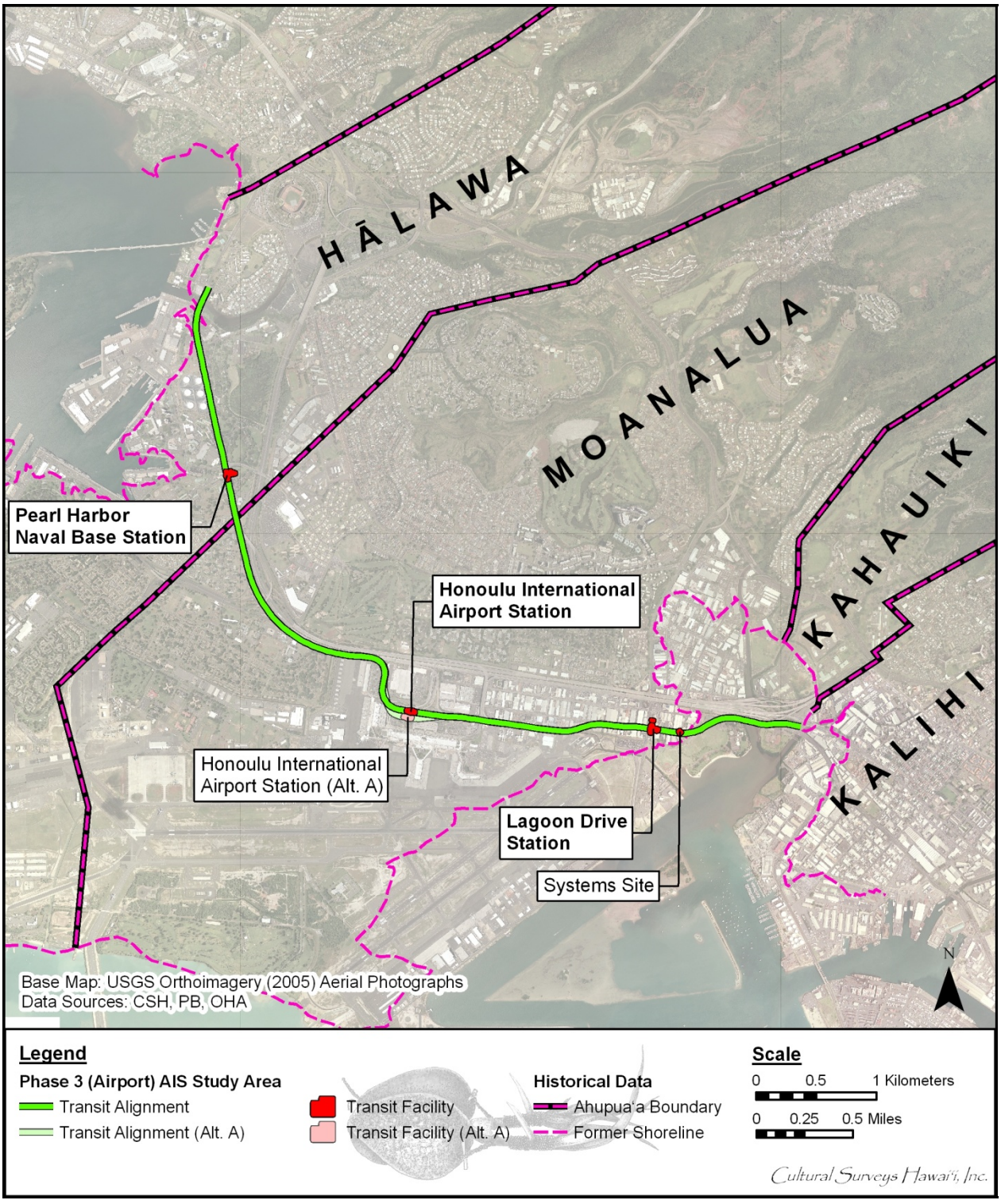

Figure 6. Map of Airport Section 3 archaeological inventory survey study area in relation to the *ahupua‘a* of Hālawa, Moanalua, Kahauiki, and Kalihi. The east end of the Airport Section 3 corridor crosses the filled shallows of a former bay located seaward of Kahauiki Ahupua‘a before ending in Kalihi Ahupua‘a.

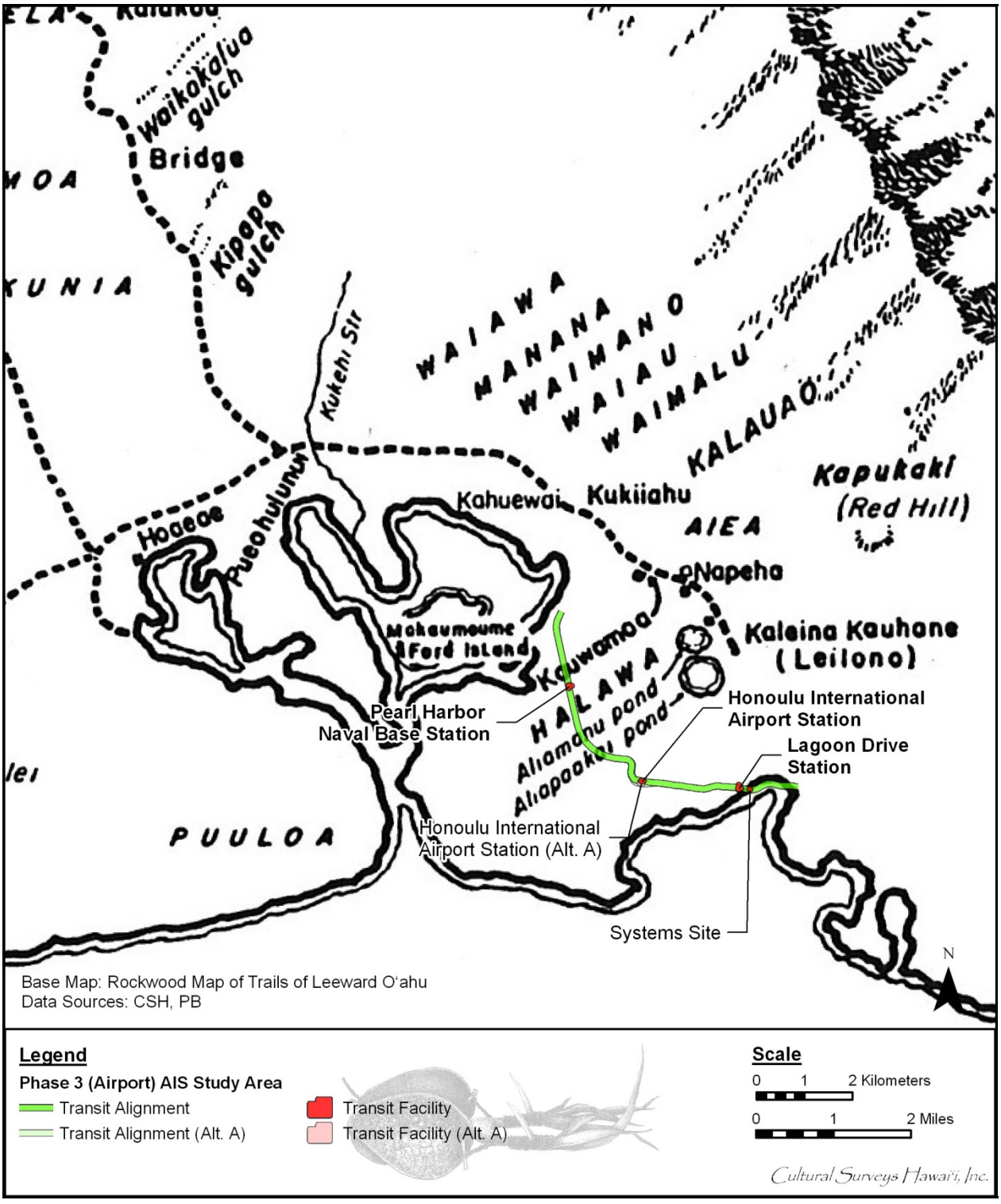

Figure 7. Map of trails and places mentioned by John Papa ‘Ī‘ī (adapted from Rockwood’s map in ‘Ī‘ī 1959:96)

there. Up until this time, the chiefs had always lived at Waialua and ‘Ewa. Under his reign, the land divisions were reorganized and redefined. In reference to the productivity of the land and the population (including at Hālawa) during Mā‘ili-kūkahi’s reign, Kamakau writes:

> In the time of Mā‘ili-kūkahi, the land was full of people. From the brow, lae, of Kulihemo to the brow of Maunauna in ‘Ewa, from the brow of Maunauna to the brow of Pu‘ukea [Pu‘u Ku‘ua] the land was full of chiefs and people. From Kānewai to Halemano in Wai‘alua, from Halemano to Paupali, from Paupali to Hālawa in ‘Ewa the land was filled with chiefs and people. (Kamakau 1991:55)

Oral tradition tells us that Hālawa was the home of Papa, where she lived in the uplands with her parents, Kahakauakoko and Kūkalani‘ehu. Papa is known for her generative role as the “earth mother.” Together with her husband, Wākea, they were the progenitors of the Hawaiian race. The Hale o Papa *heiau* (pre-Christian place of worship) and ritual, which is the female component of the ancient *luakini* (large *heiau* where ruling chiefs prayed and human sacrifices were offered) ritual, probably takes its name from her. The Hale o Papa was the *heiau* for the female deities. Only chiefesses of the highest ranks were allowed to enter and partake of the specially dedicated foods (Valeri 1985:245; ‘Ī‘ī 1959:39; Kamakau 1961:179, 380).

Mention is made of the travels of Kamapua‘a (the famous pig-god) through Hālawa and of the cave, Keanapua‘a, where he slept (Kame‘eleihiwa 1996:131).

In the name chant for Kaumuali‘i, reference is made to “*ka ea nō mai Hālawa a Honouliuli*” (the whirlwind which blows from Hālawa to Honouliuli) (Fornander 1920, Vol. VI:475).

In traditional lore, Hālawa was one of several places noted and remembered for its *‘awa* (*Piper methysticum* the source of a narcotic drink) (Fornander 1919, Vol. V:610). One account tells us that the first *‘awa* plant was brought to Hawai‘i by Oilikūkaheana from Kahiki (Tahiti) and planted on Kaua‘i. He brought it to Hawai‘i for use in fishing. [The use of *‘awa* as an offering to a shark guardian by fishermen is noted in Handy and Handy 1972:192.] Mō‘īkehā brought some *‘awa* plants with him to O‘ahu and planted them at Hālawa. When they grew, he mentioned it to Oilikukaheana, who told him that the name of these *‘awa* plants was Paholei. Mō‘īkehā forgot the name and later, when the plants were much larger, he went to ‘Ewa and told her about the plants. ‘Ewa sent Mō‘īkehā to get some plants. ‘Ewa said:

> Let me first eat of this plant, and should I die, do not plant it for it would be valueless; but should I not die, then we will be rich.” When ‘Ewa ate it she became drunk and was intoxicated all day. When she awoke she called the plant “awa”; from thence forward this plant was called ‘awa, the awa of Kaumaka‘eha, the chief (Fornander 1919, Vol. V:608).

On the 12th of December, 1794 the decisive battle of Kūki‘iahu took place at Kalauao (lit. the multitude of clouds), about a mile (1.6 km) northwest of the Airport Section 3 study area. It was there that the O‘ahu ruling chief Kalanikūpule defeated and killed the invader Ka‘eokūlani. It is said that the dead bodies were gathered up and taken to Pa‘aiau where they were piled in a great heap. Among the piled-up bodies was Kahulunuika‘aumoku, daughter of Kū‘ohu, a Kaua‘i *kahuna* who had been slain with Ka‘eokūlani. Late at night, an owl woke her up by flying over and beating its wings on her head. The owl flew *makai* and she crawled after it until reaching the sea. She then swam to the other side at ‘Aiea, where the owl appeared once more and led her up

to the mountains in Hālawa valley. There, she took shelter in a cave and fell into an unconscious sleep. The owl flew to a former *kahu* (caretaker) of hers who "knew the country well around Hālawa." This *kahu* brought her food and nursed her back to health (Kamakau 1961:169-70).

During the construction of the H-3 freeway, Mālama o Hālawa protesters used this story as basis for claiming Hālawa's importance to women. They maintained that Hālawa was an important and special healing site for women in times past and that it was also home of the protective *'aumakua* (guardian), the *pueo* (owl) (Omandam 1997).

The following *mo'olelo* are accounts regarding people and events that took place in or near Hālawa. These accounts have been preserved through the oral and written record of times long past.

Leilono - a supernatural breadfruit tree (‘Ulu o Leiwalo) whose branches appeared through a hole in the ground. This hole was said to be the entrance whereby wandering spirits could enter the afterworld of Milu (*pō pau 'ole*), the *ao kuewa* or realm of wandering spirits, or the *ao 'aumakua* (ancestral spirit realm). The tree had two branches which were deceiving to look at, one on the east side of the tree and one on the west side. If a spirit climbed onto the west branch, it would wither and break off and he would plunge into the realm of Milu. If a spirit climbed onto the branch on the east, he would be able to see the *'aumākua* realm and receive help from his ancestors. This hole is described as being round and about two feet wide, on a piece of *pāhoehoe* lava. Leilono is in the neighboring district of Moanalua. However, very specific boundaries are given for it. Kamakau says it was:

> close to the rock Kapūkakī and easterly of it . . .directly in line with the burial mound of Āliamanu and facing toward the right side of the North Star….The boundaries of Leilono were Kapapakōlea on the east, [with] a huge caterpillar (pe‘elua nui) called Koleana as its eastern watchman, and the pool Napeha on the west, with a mo‘o the watchman there. If the soul was afraid of these watchmen and retreated, it was urged on by the ‘aumakua spirits, then it would go forward again and be guided to the ‘aumakua realm. If a soul coming from the Ālia (Āliapa‘akai) side was afraid of the caterpillar, whose head peered over the hill Kapapakōlea, and who blocked the way, it would wander about close to the stream by the harness shop. This was not the government road (alanui aupuni) of former times, but was a trail customarily used by "those of Kauhila‘ele" [figuratively, the common people; the la‘ele, old taro leaves, as contrasted with the liko, the new and choicer leaves — that is, the chiefs]. It was said that if a wandering soul entered within these boundaries it would die by leaping into the pō pau ‘ole; but if they were found by helpful ‘aumākua souls, some wandering souls were saved. Those who had no such help perished in the pō pau ‘ole of Milu. (Kamakau 1964:48-49)

The Napeha pool referred to above as a boundary of Leilono was about 1.5 km northeast of the Airport Section 3 study area. We know of no subsequent reference to "the burial mound of Āliamanu" but Āliamanu Crater lies about 1.7 km to the northeast.

Nāpēhā - a pool and resting place where people went diving. So named because Kūali‘i stopped and bent over the pool to take a drink. The name means "bend over breath" (‘Ī‘ī 1959:95).

Sterling and Summers (1978:10) give the literal meaning as “out of breath.” Also, see Pukui et al. (1974:163) and Pukui and Elbert (1986:262) for variations in diacritical markings.

Kauwamoa - a diving place where people liked to gather. It was said that Pe‘ape‘a (son of Kamehamehanui of Maui) liked to dive from a favorite spot which was five to ten fathoms above the pool (‘Ī‘ī 1959:95).

Waikahi Heiau - Site 105. The location was described by McAllister (1933:103) as being “on the flat area on the mountain side of the road where the two gulches of Hālawa meet. According to Thrum (1906:36), the size was about 80 square feet, it was a *po‘okanaka* (sacrificial *heiau*), and Manuuokao was the kahuna. In 1933, McAllister reported the area was entirely planted in cane and no remains whatsoever could be seen (McAllister 1933:103).

Waipao Heiau - Site 106. McAllister lists the location as being “near the mouth of Kamananui Gulch, Hālawa.” He goes on to say:

> The structure was on a narrow flat at the entrance of a small ravine running into the north wall of the gulch. The heiau was destroyed a few years ago when there was an attempt to plant cane on this land, and the lines of stones which follow the old furrows are all that remain. My Hawaiian informant told me that the surrounding caves were formerly used as places of burial (McAllister 1933:103).

Kūnānā Pond - said to be at the base of Hālawa stream and was at one time connected with Kūāhua Island. It was named after Kūanānā (child of Nānā) who liked to fish there. She was the mother of Ka‘ahupahau, the shark guardian of Pu‘uloa (Sterling and Summers 1978:10).

Keanapua‘a Point - (lit. the pig’s cave) so named because Kamapua‘a, the legendary pig-god slept in the cave overnight. It is near the beach in Hālawa opposite Waipi‘o Peninsula (Sterling and Summers 1978:10).

Kamapua‘a (Story of) - upon awaking, after spending the night at Keanapua‘a, Kamapua`a urinated in the ocean. This is the reason the fish at Pu‘uloa have such a strong smell (Sterling and Summers 1978:10).

Kahuawai - a small waterfall on Kalauao stream which was a favorite resting place exclusively for chiefs. It was also called Kahuewai (the water gourd) (Pukui et al. 1974:66). It was also referred to by ‘Ī‘ī (1959:20) as “a land with two points” because the fish they were carrying (as food) were stiff and bent like hog tusks by the time they reached this resting spot.

2.2 Moanalua Ahupua‘a

The Airport Section 3 area traverses the seaward portion of Moanalua Ahupua‘a, the westernmost of the traditional Hawaiian land divisions (*ahupua‘a*) of the traditional Kona District (*Kona Moku*). There are numerous references to Moanalua in the traditional literature (see compilation of background material on Moanalua in Sterling and Summers 1978:328-338, Damon 1971, and Maly and Maly 2012) which may provide preliminary clues to the character of life - including patterns of settlement and land usage - within the *ahupua‘a* of Moanalua during pre-western contact times.

The nineteenth-century Hawaiian archivist and historian Samuel Kamakau mentions Moanalua in an account of the *mo‘olelo* (legend) surrounding the arrival of the gods Kū and Lono to the Hawaiian Islands:

> Kū and Lono are spoken of in the *mo‘olelo* of the *lono-pūhā* practitioners and of the medical *kāhuna* as having come from Kahiki [Tahiti]. They landed first on Kaua‘i, and from there they spread forth.
>
> In the *mo‘olelo* of Pele *mā*, it says that they first landed at Kalihi on Kaua‘i and from there went to Ka‘ena Point on O‘ahu and at Moana-lua left the salt pond. Then they went to Ka-uha-kō on Moloka‘i, to ‘Aleamai in Hāna, Maui, and then went to live at Kīlauea in Puna and Ka‘ū on Hawai‘i (Kamakau 1991:112).

Another tradition associates the creation of Āliapa‘akai (Salt Lake) and the nearby adjacent Āliamanu Crater with the goddess Pele:

> ...[Pele] left Kauai and went to O‘ahu, to a place near Honolulu, to Moanalua, a beautiful suburb. There she dug a fire pit. The earth, or rather the eruption of lava, was forced up into a hill which later bore the name Ke-alia-manu (The Bird White Like a Salt Bed or The White Bird). The crater which she dug filled up with salt water and was named Ke-alia-paa-kai (The White Bed of Salt, or Salt Lake). (Westervelt 1987:40)

Near Āliapa‘akai and Āliamanu was Leilono, an entrance to the nether world:

> Leilono at Moanalua, O‘ahu, was close to the rock Kapukaki and easterly of it (*a ma ka na‘e aku*), directly in line with the burial mound of Aliamanu and facing toward the right side of the north Star (*a huli i ka ‘ao‘ao ‘akau o ka Hokupa‘a*). On the bank of the old trail there was a flat bed of pahoehoe lava, and on it there was a circular place about two feet in circumference. This was the entrance to go down. . .(*ka puka o Leilono*)...(Kamakau 1964:48)

Additional legendary personages associated with Moanalua include the "cannibal dog-man Kaupe who overthrew the government of Ka-hānai-a-ke-akua (“Reared by the gods”) and ruled the land from Nu‘uanu to the sea" (Beckwith 1970:345). Another legend tells of a father and son who "flee and hide under a rock at Moanalua while Kaupe goes on to look for them on Hawai‘i" (Beckwith 1970:345). Other traditions identify Moanalua with historical personages including the most prominent Hawaiian *ali‘i* (royalty).

Samuel Kamakau recounts the story of a Maui chief:

> named Kalai-koa who lived at Moanalua built a long house and named it Kauwalua and, perhaps in order to make his name famous, had it filled with the bones of persons stripped, bound, and set up inside the house and all around the outside enclosure of the house. The bones of Elani, Kona-manu, and Ka-laki-o‘o-nui were bundled up and placed beside the entrance. The house stood at Lapakea on the slope into Moanalua on the upper side of the old road. Eyewitnesses said, ‘It was a terrible and gruesome sight. The bones were stripped, bundled together, and the skulls set upon each bundle so that, seen from a distance, it looked like a company of living men.’ (Kamakau 1961:138-139)

The existence of the "house of bones" into the nineteenth century is confirmed in accounts by early western visitors to Moanalua and its conjectured location (about 2 km northwest of the Lagoon Drive Station) was recorded by McAllister as an archaeological site (Site 85, see Figure 33 and discussion of Site 85 in Section **Error! Reference source not found.**) during the first archaeological survey of O‘ahu during the early 1930s.